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A PLAN

FOR THE

ESTABLISHMENT AND REGULATION

OF

SUNDAY SCHOOLS,

TO WHICH IS PREFIXED

AN ADDRESS TO THE PUBLIC,

ON

THEIR IMPORTANCE AND UTILITY;

WITH

AN APPENDIX,

CONTAINING

RULED FORMS OF BOOKS

FOR

KEEPING A METHODICAL ACCOUNT OF THE SCHOLARS.

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AN ADDRESS

ON THE IMPORTANCE AND UTILITY

OF

SUNDAY SCHOOLS,

&c.

THE importance of paying due attention to the Education of Children and Youth, must be universally acknowledged; as daily observation and experience prove how much the pursuits and conduct of men, through the whole of life, are influenced by the principles they imbibe, and the views they entertain at that early period. "Train up a child in the way he should go (says the wise man), and when he is old he will not depart from it." Pursue a different line of conduct, and opposite effects will follow of course: for we are told by the same inspired writer, that "a child left to himself, bringeth his mother to shame."*

The uncultivated mind, like the garden of the slothful, will produce nothing but the thorns and briers of evil propensities and corrupt practices, which are no less mischievous to society, than they are uncomely in themselves. Hence that gross ignorance and those vicious habits, so common in the lower orders of mankind; where, through the neglect of suitable

* Proverbs, xxix. 15.

instruction in early life, they are left in a situation very little superior to the beasts of the forest, who are governed by no law but that of their natural appetites and passions, and submit to no restraint but that of force. How desirable to rescue a portion at least of our fellow-creatures and fellow-countrymen from a condition so degrading and injurious.

The feelings of philanthropy, a due concern for the welfare of the community, of which we form a part, and regard to our own individual interest, all prompt us to make the effort; which, in proportion to its success, will secure our persons and property from those violent attacks or secret depredations to which they are now perpetually exposed. Human laws, armed with penal sanctions, have hitherto been found inadequate to the purpose: witness the frequency of public executions. "The wicked flattereth himself in his own eyes till his iniquity be found to be hateful." He saith, "I shall have peace, though I go on in the way of my own heart, adding sin to sin." Thus he continues in a career of wickedness, trusting to his ingenuity or good fortune to escape detection: and, if at length he meet the due reward of his crimes, it is not till after multitudes have been corrupted by his conversation and example; who, unawed by his fate, persist in the same wretched course, with the same fallacious hopes, not having the fear of God before their eyes. Thus every successive generation follows the destructive paths of the former in wickedness, and will continue to do so, till some method be taken to check the growing evil. The only way in which this can be done effectually is by instilling the principles of virtue and religion into the mind at an early period. Let Children be taught to reverence the name of God, to keep holy the Sabbath-day, to read and to hear the sacred Scriptures with serious attention, and to pay a strict regard to its solemn

solemn injunctions. Let them be constantly impressed with a sense of the Divine Omnipresence: let them know assuredly that all things are naked and open to the eyes of Him with whom we have to do; that He sees us by night as well as by day; and that He regards not only the external conduct, but the inmost thoughts of the heart. Sentiments like these, deeply impressed upon the infant mind, will have powerful influence on the disposition and conduct to the latest period of life*.

Charity Schools in general, considered in this view, are a blessing to the nation; but it is to be lamented that the expense attending their establishment confines their usefulness within very narrow limits: besides which, we cannot help observing with regret, that many poor children, especially in manufacturing towns, being constantly employed during the week in labouring to procure the means of subsistence, are necessarily deprived of instruction through this medium.

These various difficulties, however, are happily surmounted by the institution of SUNDAY SCHOOLS, where, at a trifling expense to the Subscribers, unlimited numbers may receive an education adapted to their condition in life; be trained up in the fear of God; and, through his blessing upon the instructions given them, become the support of the State and the ornaments of Society. But this is not all. The advantages already enumerated, great as they may be, and really are, in respect of the concerns of the present life, are among the smallest which we have reason to hope will

* To shew that these observations are not merely speculative, but founded on fact, we beg leave to refer to "Martin on Mendicity;" or the reader may see an extract from this work inserted in a Sermon, preached by the Rev. Jabez Bunting, before the Members of the Sunday School Union, and sold by E. Kent and Son.

result from such an institution. If we contemplate man as an immortal being, and view him on his leaving this world as entering into a state of inconceivable and everlasting happiness or misery; whatever bears relation to his future existence, must infinitely outweigh every other consideration, in proportion as the soul is superior to the body, and the concerns of eternity more important than those of time. Under these impressions, let us cast our eyes around, and see how many thousands are at this instant perishing for lack of knowledge, filling up the measure of their iniquities, and heaping to themselves wrath against the day of wrath, that awful day, when Jesus shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel. Behold the rising generation preparing to tread in the steps of their fathers, and follow in the same track, till involved with them in the perdition of the ungodly! And shall we not attempt to snatch these young immortals from the brink of ruin, and pluck them as brands out of the burning, before their hearts are hardened in the practice of vice, and their ears sealed against instruction? Shall we not endeavour to communicate to them that knowledge by which they may be made wise unto salvation; which, through the blessing of God, will not only improve their condition in the present life, but conduct them to the enjoyment of everlasting felicity in the life which is to come? And, O! how transporting the thought, to be able at the final day of accounts, to present a goodly number of them before the Judge of all, as our joy and crown of rejoicing, saying, Here am I, and the Children whom thou hast given me!

Every motive by which the human mind can be actuated, pleads powerfully in favour of these institutions. The real Christian, whose mind is habitually governed by love to God and

and to his fellow-creatures, will actively engage in their support with that alacrity, zeal, and perseverance, which the principles of Christianity are peculiarly adapted to inspire. The Philanthropist, earnestly desirous of contributing to the improvement of society, and of lessening the sum of misery inseparably connected with ignorance and vice, will heartily concur to promote a plan by which the rising generation may be prepared for the practice of virtue and the enjoyment of happiness. The enlightened Statesman will lend it his aid, on account of its tendency to secure the peace, good order, and welfare of the community. And even the sordid Miser, who is alive to nothing but what affects his own interest, may be induced to patronize it, as affording the best possible means of securing his extended and increasing possessions.

As the many and various advantages to be expected from these institutions, materially depend on the extent to which they are adopted, it is highly desirable that every individual should feel their importance, and seriously resolve according to his ability to do something to promote a plan, which embraces objects of such magnitude, whose beneficial effects, we have reason to hope, will not be confined to a single age or nation, but excite similar exertions in other nations, and be transmitted from age to age, till that blessed period arrive, spoken of by the Prophets, when, "they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord, for they all shall know him from the least to the greatest." Providence is preparing the way for the fulfilment of these prophecies: the means are put into our hands; it only remains for us to use them diligently, depending on the Divine blessing for success. When a great

work

work is to be achieved, it behoves every one to be active in some way or other to hasten its execution. We find, that when the wall of Jerusalem was to be rebuilt, each repaired over against his own house; and he that had only a chamber, repaired over against his chamber.* Thus the business was speedily accomplished, and every difficulty surmounted, to the joy of the Lord's people, and the confusion of their enemies. In imitation of this excellent pattern, let Ministers, like the Prophets of old, stir up the people, and let the people excite one another to engage in this good work, till every neighbourhood shall possess its Sunday School—till every congregation shall be enlarged by the attendance of its Sunday Scholars, and every child, however wretched and obscure, shall have the means of instruction placed within its reach. Were this universally the case, it is more than probable that in less than half a century, such a reformation in manners and conduct would take place as the world has never yet beheld.

Conceiving that owing to defects in the internal management of many Sunday Schools already established, these important benefits have not hitherto been realized to their fullest extent, and that many persons desirous of the institution of Sunday Schools are deterred from the attempt by the want of information on the plan by which they should be conducted, we shall proceed to suggest a few hints on that subject, which, for the sake of perspicuity, we shall arrange under their appropriate heads, remarking at the same time, lest any persons should suppose them to be merely theoretical, that they are founded on the experience arising from several years personal exertion in the Schools with which we stand connected.

* Neh. iii. 28—30.

ESTABLISHMENT

OF

SUNDAY SCHOOLS.

IT is most desirable, especially in large and populous towns, that Societies should be instituted for their support and management; not only on account of the expense, which becomes light by being divided among many, but, because more good in various ways may be expected to result from combined exertions than from individual efforts. The Institution will also obtain greater publicity, and many who would otherwise have regarded it with indifference, will feel a peculiar interest in its welfare when personally engaged in contributing to its support. Sermons to recommend the Institution once a year, or oftener, even where they may not be absolutely necessary in aid of the funds, will nevertheless have a good effect, by keeping alive in the public mind a sense of the vast importance of religious education, and awakening desires for more extensive usefulness. A serious address to the Children and their Parents, on those occasions, might likewise be very beneficial.

At the first admission of each Child, it is highly expedient to enjoin the attendance of at least one of the Parents: this will afford the Superintendant or Teacher, an opportunity of pointing out to them the importance of sending their Children regularly and in good time, and also of giving them a word of exhortation respecting the concerns of their own souls.* †

* No. 59, of the publications of the Religious Tract Society, entitled "An address to Parents of Children who attend Sunday Schools, might be an acceptable and useful present on these occasions.

† See Note, Page 24.

As many children are induced to attend for a time from idle curiosity or a love of novelty, who relinquish their attendance when these motives cease to operate, it will be found useful to receive all the Scholars at their first entrance upon PROBATION for *three months.* This will prevent the permanent books of the Society from being filled with the names of non-attendants, and will also teach the Parents and Children to set a higher value on the privilege of admission.

Place

Place of Meeting.

THE premises used for this purpose, should be as near as possible to the residence of the Children whose benefit is intended; and should be light, airy, and spacious. The crouding a considerable number of Children into a small compass, which is often done on the principle of œconomy, tends to defeat the design of the institution, by impeding the progress of the Scholars, and is also injurious to their health. A number of small rooms will in general be found more convenient than one or two large ones: but if a large room in which all the Scholars may be assembled at the opening and conclusion of School, can be had in addition, it will be very desirable; or, if a situation can be found, where two or more rooms can at pleasure be thrown into one by the opening of folding doors, or the removal of a slight partition, much time will be saved, and the confusion sometimes occasioned by the Children retiring to their respective rooms after the opening of the School, and assembling again at the conclusion, may be avoided. It is almost needless to say, that the sexes should, if possible, be kept quite distinct, and that (especially in a large School) each Class should be provided with a separate room, as the improvement of the Children greatly depends upon order and silence being preserved.* ❦

* A School-house has been erected on the above plan, on Friars Mount, adjoining to Church Street, Bethnal Green. This Building which is capable of accommodating 1000 Children, is 66 feet long by 37 wide, and consists of a ground and upper story; the former of which is divided into seven, and the latter into eight distinct rooms, which are capable of increase by subdividing. The rooms, though divided by a passage which runs from end to end, are thrown open by means of sliding partitions, consisting of three parts, divided horizontally; the lower part (about three feet high) is fixed to the floor, the middle (of the same dimensions) slides down as a shutter till it reaches the ground, at the same time acting by means of pullies upon the upper part which it raises to an horizontal position against the ceiling.

Hours of Attendance.

THE time to be occupied in the School must be regulated by the periods fixed for attendance on public worship.—Where the number of children is so large, that they cannot be conveniently accommodated in the place of worship, the whole of the forenoon may be devoted to the purposes of tuition and religious instruction in the School-room; or a certain number of classes taken every Sunday morning in rotation. It appears desirable that each Child should attend public worship at least once every Lord's Day. The Managers, however, must act in this respect as circumstances may dictate.—Where there is no public service in the afternoon, the whole of that time may be employed in the work of tuition. An hour and a half, or two hours before worship in the morning, may be spent in the same way.—In the evening, the Children may be taken to the Public Lecture, if any; or it may be found the most profitable to devote the whole of that time to religious instruction; such as examining the Children on the subjects which have been discussed in public; hearing them repeat their Hymns, Catechisms, &c. and giving them a word of exhortation. This exercise should not exceed two hours, lest, the Children being wearied with long confinement, religious duties should be made a burden, which would defeat the design of the Institution.—It need hardly be added, that on every occasion the School should be opened and concluded with prayer.

Business of the Schools.

IT is advisable that there should be an established order of proceeding in the employments of the day, that the Children may not be at a loss how to proceed, in case the Teacher should at any time be unavoidably detained after the usual hour of beginning School. It is to be hoped, however, that he will not permit any thing which may not strictly be considered as unavoidable to prevent his being in time, as punctuality is of the greatest importance not only to the discipline of the School and progress of the Scholars, but to the habits, in other respects, of the Children, and consequently, to a great extent, of their Parents.

The order of teaching in the Testament and Bible Classes in some Schools where the whole number cannot be taken together to public worship, is as follows:——

Supposing the School to begin at nine o'Clock in the morning; spelling till ten—reading till a quarter past eleven—(the 6th Class in the Old Testament*)—learning catechisms, hymns, &c. till the conclusion.

In the afternoon, reading—(the 6th Class in the New Testament) —repeating catechisms, &c. learnt in the morning.

To obviate every objection which might otherwise be made to Sunday Schools, as incompatible with the duties of the Lord's Day, the exercises of the Scholars on that day should be restricted to reading and spelling, and to learning and repeating catechisms, hymns, portions of Scripture, &c.—Instruction in writing and arithmetic appears also to be desirable; but this being more of a secular concern, should be given on some week day evenings, by Teachers appointed for the purpose.

* See Division of Classes, Appendix No. 1.

In

In hearing Children read or repeat what they have learned, much pains should be taken to make them acquainted with the meaning; that they may understand the sense as well as retain the sound of what they read or repeat. Spelling and reading are important, as they are the first steps to knowledge; but words are valuable only as they are connected with ideas; it should therefore be the aim of the Teacher to impress upon the minds of the Children the sentiments contained in their Lessons.—To this end, the catechisms which first engage their attention, should be of the initiatory kind; and after a Child has been once through the Catechism, it may be proper to require him, on a repetition of it, to give the answer to each question in his own words; which may be done by varying the question. This has been found by experience a very profitable method of instruction, as it exercises the judgment as well as the memory, and tends more deeply to impress the mind with the importance of the subject. Children taught on this plan, have obtained more religious knowledge in half a year, than is usually acquired in the space of three or four years.

The Lessons, particularly in the Bible and Testament, should be of moderate length, so that the Children may be able to retain the ideas: the Teacher questioning them upon the contents of the Chapter or other lesson, as soon as they have read it, will be found highly useful. The children might also be exercised in spelling words selected from the Lessons they have read.

The plan of dividing the children into classes* according to their proficiency in learning, has the advantage of exciting in them a laudable emulation, and prompting them to a greater degree of attention.† There should not be more than twenty scholars to one Teacher: in general fifteen will be found a sufficient number.

* See List of Classes, Appendix No. 1.

† When a Child appears to be qualified for removal to a higher class, the Teacher will fill up the Note (see Appendix No. 2.) which the Scholar should take to the Superintendant.

In

In order to prevent disputes among the Children respecting their situation in the class, a set of Tickets numbered progressively might be provided, to be given to the Children before they leave their places.

When the School closes, let the Girls be dismissed first, that they may go home quietly and without interruption: then, after a short interval, let the Boys be dismissed, each Class separately, beginning with the lowest, that good order and decorum may be preserved, and noise and tumult prevented.

We would refer our readers to several important observations on the business of the Schools, which they will find placed under the following head of Teachers.

Teachers.

Teachers.

WE feel no hesitation in recommending the plan of instruction by gratuitous Teachers, the superior advantages of which have been fully proved by experience. But let it be observed, that those who voluntarily engage in this work and labour of love, should consider themselves as bound by that engagement to a diligent and punctual attendance; the want of which will occasion very serious inconvenience to the Schools which they profess to serve.

It will be evident to those who duly consider the subject, that frequent changes in the mode of instruction must be detrimental to the improvement of the Children, and prevent their progress being properly ascertained; it is therefore of importance, that Teachers should be procured, who will devote a considerable portion of their time to the work.

When a sufficient number of Teachers cannot be obtained, that deficiency may be supplied in some measure from among the Scholars themselves: let a selection be made of those who are most advanced in learning, and who are equally remarkable for their orderly conduct and good behaviour; for too much attention cannot be paid to the latter qualifications. Let these be employed in instructing the lower classes under the direction of the Superintendant or Teachers.—These Assistants in a large school may after due trial be formed into a Seventh Class, which will add another step of promotion, and excite emulation in the higher classes.

The Children should invariably be instructed by persons of their own sex.

It will be found beneficial that the Teachers should, in the course of the week, inquire of the parents the cause of the absence of such of the Scholars as were not present at the School on the preceding Sunday,

Sunday; but when this cannot be done by the Teachers, a Visitor should be appointed for that purpose, who should make his report weekly to the Secretary.

But, as the success of these Institutions greatly depends upon the manner in which they are conducted, it is presumed the following observations, extracted from a small pamphlet on this subject, wherein some improprieties in the management of Sunday Schools are pointed out, as well as a few hints given as to the proper manner of conducting them, may be useful.

It will not be denied that a thing excellent in itself, may, if not properly managed, prove of little benefit. It is therefore with a view further to assist in promoting the utility of Sunday Schools, that the following remarks on the conduct and qualifications of a Teacher are subjoined.

In respect to the former of these, we have already observed, that a diligent attention to appointments is absolutely necessary.—But the importance of this remark will be a sufficient apology for speaking a little more at large. It must be obvious to every thinking mind, that the existence of the School upon the plan proposed, depends materially upon this; for so long as the Teachers respect their engagements, it will continue and prosper; and in proportion as they decline, it will also decay. This is plain to any one who considers the thing.—If there be no Teachers to instruct, it cannot be expected there will long be Scholars; if there be nobody to attend the Children to public worship, they cannot go; for here it should be considered, are no hirelings to supply deficiencies. Let every one who neglects to attend in his turn, carefully consider these few things. 1. By so doing, he has betrayed the trust reposed in him. 2. He has deranged the order of the School. 3. He has deprived a portion of the Children of the instruction which they would have had. 4. He has set an example to his fellow-labourers in the same work, which, if followed, must completely overturn the Institution, and with that, all its good effects. Let no one say, Surely,

I may stay away, they can do without one;—one can make no great difference. Rather let him blush if he has indulged a thought so ungenerous, as that of throwing the weight of his labour upon another, who has no more interest in the matter than himself.

The welfare of the School may be said with truth, to depend more upon the promptitude of the Teacher to his appointments than upon his abilities; for by regular attendance a person will soon become qualified to fill the place allotted him, while the more able through neglect is useless. It may therefore be confidently affirmed, that in a Teacher of such a School as this, Punctuality is more than Talents; for with the first, things *will* go on; but with the last alone, they *cannot* proceed.

The evil which the *late* attendance of Teachers is productive of, might also be mentioned: and that not only as it respects the example set before the Children, together with the large proportion of their precious time by this means lost; but as it necessarily prevents Teachers from calling their Scholars to account for a fault of which they themselves are guilty.

But to proceed to the second particular, the qualifications of a Teacher.

1. A Teacher of a Sabbath School must be a *good man:* a person who has never experienced the power of Divine truth in his own soul, is indeed ill qualified to lead others to the knowledge of Jesus Christ. Teachers are supposed to perform this service as a labour of love. If therefore they are not actuated by supreme love to Jesus, and to precious souls, they must be excited by motives which will render their service ineffectual. Those who have been called by Divine grace in early life, will in general be best qualified for addressing young people on the concerns of their souls. They feel peculiarly interested in youth, and when they call to mind the love of their own espousals, they anxiously desire to be the means of espousing others to Jesus Christ.

2. It

2. It is necessary that a Teacher of a Sabbath School, should have a competent knowledge of Divine truth. How shall he teach others, if he himself be ignorant? The fundamental doctrines of the word of God; such as the fall of Adam, the guilt, depravity and helplessness of man in a natural state; the work of the Holy Spirit in convincing the world of sin, of righteousness, and of judgment; and the restoration of man to the favour and enjoyment of God, by faith in the Lord Jesus Christ; these, and the truths connected with them are the topics on which he should principally insist. Unless, therefore, he be well acquainted with these doctrines, and be able to adduce the Scriptures by which they are supported, he will labour under such disadvantages as must disqualify him for the Office of a useful Teacher.

3. Besides piety and knowledge; it is necessary that the Teacher be able to communicate instruction in a simple and familiar manner. This is a talent peculiarly necessary in instructing Children: a wise man considers his audience, and adapts himself to their capacity; if he be not understood, he may as well talk in an unknown tongue.

These remarks may be illustrated by the following examples.

NABAL was a teacher of a Sabbath School; but it soon appeared that he was by no means qualified for the service. In all he said, he seemed cold and unimpressed. It was delivered too in an air of so much self-importance, as plainly indicated that he was a stranger to the humbling efficacy of Divine grace. Christians always heard him with pain. Now and then, he stumbled on something like the truth; but it was evident he had learnt it as a school-boy does his lesson. The plainest truths seemed difficult to Nabal; and one could not help thinking, that many of the Children were better informed than their master.

Nabal besides was harsh and severe: he had no patience: his uninteresting manner of addressing the Children, naturally induced inattention; and so ignorant was he of the human heart, and so proud

of his knowledge, that he could not bear the smallest appearance of neglect even in the youngest of his scholars.

DIOTREPHES presided in a Sabbath School, but it was questioned by some whether his talents fitted him for usefulness in that department. A stranger could hardly have supposed himself attending an exercise meant for the instruction of children. Diotrephes appeared a man of learning; but it was too evident that he meant to make a display of it. He had also entered pretty deeply into the controverted points of divinity, and he took care to show that he was master of reason and argument. One could not help pitying the Children under his care: instead of condescending to their weakness, and instructing them in the truth as they were able to bear it, there were not ten sentences uttered by him which they could understand. The children therefore came away from the School, as wise as when they went to it. Their consciences had not been addressed; and some of the more forward among them, were tempted to think that the School was only intended to afford an opportunity of attracting attention, and displaying the abilities of their Teacher.

SINCERUS was a Christian of considerable standing: when in company with fellow-believers, his conversation was savoury and edifying; but he seemed to forget himself when instructing children. A stranger would have supposed Sincerus was addressing a company of established Christians: he appeared to have lost sight of the manner in which he himself had been brought forward in the School of Christ, and that it was by many years experience he had attained his ripe acquaintance with Divine truth. In short, Sincerus discussed topics with his pupils, which he himself could not have borne when of their age; and his friends found it necessary to advise him to adopt a method more plain and simple.

In TIMOTHY, however, was exhibited the true pattern of a useful Instructor. When a boy, he had been brought to the feet of Jesus Christ, and was one of the lambs of his flock. The Shepherd of Israel had instructed him, and Timothy seemed to have profited greatly.

greatly. His heart was filled with love, and tenderness, and compassion; and when he had a company of young people before him, his bowels yearned over them. Following the Spirit of his blessed Master, he encouraged, warned, and entreated them. You would have thought that he could even have imparted his own soul to them, because they were dear to him. As a nurse cherisheth her children, so did Timothy his young pupils.

Timothy completely gained the affection of his scholars; their eyes were fixed on their teacher, and they earnestly listened to his instructions. Now and then, tears were seen falling from their eyes, and impressions of divine truth seemed to be made: for Timothy earnestly solicited the presence and assistance of God, and his prayers were heard: he had the comfort of occasional visits from some of his little flock, inquiring the way to Zion with their faces thitherward.

To assist the children to sing with understanding, Timothy usually explained the psalm or hymn in a familiar manner; and before he engaged in prayer, he endeavoured to impress their minds with the importance of the exercise.

Timothy always considered it his duty to be short in prayer, lest he should tire the young minds of his tender charge.

It would have done any one good to have observed the behaviour of the children. Not a whisper was to be heard, nor was a single child seen gazing around him. It was a rule with Timothy to enjoin the strictest quietness; and, by frequently repeating the injunction, all the children knew, that by transgressing this rule, they grieved the heart of their beloved Master. He did not, however, enjoin with austerity, but besought them in love.

Timothy now proceeded to hear the tasks which he had given out on the preceding Sabbath. In this exercise he studied to lead his pupils to the knowledge of the Scriptures. With him, mere getting by

by rote was no object; he was well pleased that their minds should be stored with large portions of the word of God; but he was chiefly desirous that they should understand, and be affected with what they learned. With this view he did not burden their memories with long tasks, but exhorted them to attend to the meaning of the Scripture, and to pray to God to teach them to understand it.

His usual mode of imparting instruction, was in the familiar stile of question and answer. He considered this method as best calculated to keep up the attention of his scholars. By experience, he found that long exhortations to children were in a great measure lost. He also judiciously studied to adapt his questions to the various ages of his pupils. If he observed any one inattentive, he desired him to repeat the question that had been last asked, and if he could not do it, he gently reprimanded him, and urged the necessity of close attention.

In this manner did Timothy exercise his class. Some of them repeated their catechisms, and others psalms or hymns, or portions of Scripture; and as he often spoke to them of the necessity of knowing what the Scriptures tell us concerning the Lord Jesus Christ, they repeated those passages chiefly which relate to the incarnation, miracles, death, and resurrection of the Lord Jesus.

In order to exercise the judgment of his scholars, and to make them acquainted with the word of God, Timothy occasionally desired the elder classes to seek out those passages of Scripture, by which the leading doctrines of Christianity are proved.

When he met the children in the evening, he requested them to repeat the texts, with any thing they could recollect of the sermons they had heard through the day. Some of his scholars repeated the heads and particulars of the sermon. These he encouraged, and recommended their example to the imitation of the rest of the children.

Having

Having gone over the tasks given out on the preceding Sabbath evening, Timothy affectionately addressed his beloved charge. He recapitulated the leading particulars of the evening's exercise, and now and then asked questions, especially of those who seemed inattentive.—As example is peculiarly calculated to strike a young mind, he frequently read or repeated well-authenticated accounts of piety in youth, and accompanied these with impressive observations. Remarkable sayings of young people, he usually made some of the children repeat after him, in order the more deeply to impress their minds.

The simplicity of Timothy's method of instruction induced a number of grown-up people to attend his evening lectures to the children. To them also he now and then dropped an occasional hint.

Timothy then gave out a psalm or hymn, which he also explained, and concluded by imploring the divine blessing on what had been said. He earnestly committed his little flock into the hands of the compassionate Saviour, begging that He, who alone could bless them effectually, might take them as his own, and make them eternal monuments of his sovereign grace and mercy.

Timothy was aware that it was necessary to bestow some attention to the manner in which he dismissed the school: for if the children were allowed to retire in disorder, it was likely every impression that had been made might be effaced. He therefore allowed none of the children to move, till he gave orders; and then dismissed, at proper intervals, one class after another, desiring them to go directly home. If any of their parents, or others, were present, he requested them to observe if they went to their respective places of abode.

For further observations on this subject, we would refer our readers to the Tract itself, entitled, "The Importance of Sabbath Schools for the Religious Instruction of Children stated—Improprieties in the Management of them pointed out, with Hints as to the proper Manner of conducting them."—Published by J. Ogle, Edinburgh; M. Ogle, Glasgow; and R. Ogle, London.

Superintendant.

Superintendant.

IN those Schools in which a large number of Teachers are engaged, it will become necessary that some one person should be appointed to superintend and direct the concerns of the School for the day.

The Superintendant, or a Teacher at his desire, should begin and conclude the School with singing and prayer, and give such general advice or reproof to the Children collectively, as circumstances may require. While the Scholars are retiring to their respective classes, the Superintendant should admit such Children as are waiting to be received into the School: entering their names, ages,* parents, or guardians names and place of residence, in the Receiving-book; at the same time speaking to the parents on the privilege of admission, the necessity of sending their children regularly, and in time; informing them that their children are at present received only on *trial*, and giving them suitable advice respecting their own eternal interests, and the importance of setting their children a proper example. The Superintendant should then ascertain what progress the Children have already made; class them accordingly, and enter their names in the Roll-book. He should afterwards visit the several Classes, to see whether they are properly supplied with Teachers, and in case of a deficiency, make such an arrangement of those present, as may be best under existing circumstances; calling in, if occasion require, the aid of some of the senior scholars as assistant Teachers. He should at the same time mark the attendance of the Teachers in a book kept for that purpose, which he should carry round with him. He will after this have time to examine such Scholars as are sent to him for

* The age of admission is in most schools restricted to six years: in some to seven. Without a regulation of this sort a School is liable to be converted into a Nursery; as Parents will frequently send their youngest children, while the elder to whom instruction is of most importance, are detained at home to assist in the Family. To guard against this, it is a practice in some schools not to admit the younger without the elder.

removal

removal into higher classes, and if he finds them qualified, he should sign the note, (see Appendix, No. 2,) and should make the removal in the Roll-book.

Before the conclusion of the School, the Superintendant should again visit all the classes, taking with him the Roll-book, and marking off the attendance of the Children from the Class-Papers. He will then have an opportunity, in addition to the reproofs of the Teachers, of reprimanding those Scholars who have come late, and of inquiring the occasion of such as have lately absented themselves. He should also employ his leisure moments in making the proper minutes in the book kept for that purpose*, which should be laid before the Committee at their Meetings.

As it is very desirable that the Committee should be intimately acquainted with the internal management of the School; which cannot well be the case, unless they are actively engaged in it: no persons are more proper to fill the office of Superintendant than Members of the Committee.

In a small School, the offices of Superintendant and Secretary may be united.

* See Appendix, No. 3.

Secretary.

THE appointment of a Secretary, who shall have the entire charge of the books, &c. will be found expedient. This person (whose attendance at the School should be constant) will be able to assist the Superintendant, and give every necessary information to the Committee respecting the School. It will be the business of the Secretary to make out every week a list of the absentees, for the Visitor or Teachers to inquire after: and at the end of every quarter, enter in the Numerical-Register, those Scholars who have remained the stated time on trial; make fresh Class-Papers; carry forward in their respective Classes in the Roll-books, the names of such Scholars as continue in the School: and, in the course of the quarter, post the removal of others* who have been advanced during the preceding quarter.

* This refers to *admitted* Scholars only.

Visitor

Visitor of the Sick.

THE appointment of a Visitor of the sick Children and Parents is desirable in a large School. This office may be united with that of Visitor of the Absentees, or may be executed by one of the Teachers. The Teachers should, however, individually make a point of visiting the Children under their care when confined by sickness. In this duty it is likely they will meet with encouragement; as at such seasons the effects of their instructions may be rendered more visible.—As those who are employed in this labour of love are frequent witnesses of scenes of great distress, it appears necessary that they should be provided with some pecuniary relief, which they may administer at their discretion. This not only renders them welcome visitors, but also opens the hearts of those whom they may have occasion to address, to receive instruction.—In some Schools a small fund for this purpose, separate from the funds for the support of the School, is raised among the Teachers.

Rewards and Punishments.

CORPORAL punishment is so unsuited to the Lord's day and to the Institution itself, that it should be avoided as much as possible. Chastisement in a place of Worship, and during the Service, is absolutely intolerable, and ought never to be suffered. Moderate confinement and fear of shame are preferable modes of punishment; but the with-holding of those rewards which are generally given to the deserving, will be found the best way of punishing the idle and refractory. At the same time it should be observed, that Rewards, though they form a part of the system of many Schools, are not indispensably requisite: on the contrary, in many of the larger Schools they are not given. If, however, it be thought advisable on the opening of a New School, to make use of such a stimulus, it should be done sparingly and cautiously, that the loss may not be severely felt, should it afterwards be thought prudent to withhold them.

Perhaps the best criterion for the distribution of Rewards, is the early and regular attendance of the Scholars; taking into the account their general conduct and behaviour. This in some schools is done quarterly from an examination of the Roll-books; the Secretary making out a list of those Scholars whose attendance has been agreeable to the rule, and the rewards being distributed publickly, when the Scholars are assembled together. The rewards given to such as can read, are generally some of the Cheap Repository, Cheap Religious, or other small Tracts; and, to the lower Classes, money. Where there are inferior rewards for a second rate of attendance, in a School, in which the classes are accustomed to be assembled together at the opening and concluding of School, the inferior rewards are given in the several rooms, and the others publickly; by which means a greater distinction is made than could be by the difference of intrinsic value in the rewards themselves.

Another plan adopted in some Schools, is the distribution of Tickets to the Children, as Tokens of approbation for their early and regular attendance, improvement in learning, or general good behaviour. A certain number of these Tickets (generally twelve) entitles the bearer to one penny, or a tract of that value; but if the Child wishes to save them till they are sufficient to procure some larger publications, he is allowed to exchange them for another ticket of superior nominal value, which answers the same purpose to him, and restores the inferior Tickets to general circulation. But there is danger that this plan will occasion a sort of trading among the Children, and, in a large School the exchange of Tickets would entirely occupy the time of one person. Besides that if the privilege of dispensing Tickets be given indiscriminately to the Teachers, it will prove too burdensome to the finances of the School, and loss may be incurred through the want of proper care in the preservation of the Tickets.

But if the School be conducted upon proper principles, the Children will soon feel that attachment to it which no system of rewards alone can produce. The distribution of rewards in a large School, even upon the most œconomical plan, will amount to a considerable sum, which might, perhaps, be more usefully employed in the education of a larger number of Children; or might form a fund for the relief of those Children who may be sick and in distress. To such Scholars, however, as have continued in the School a stated time, and have behaved well, the presentation of a Bible or Testament on their leaving the School, appears highly desirable.

Library.

Library.

THE establishment of a Library, consisting of religious and moral books, to which the Scholars may have access (agreeably to rules which may be made for its regulation*) will be found an additional inducement to the regular attendance and diligent application of the Children; and will also, by increasing their knowledge, promote the immediate design of the School. The propriety of a measure like this, which furnishes the Children with books on the most improving subjects, for the exercise of that talent of reading which they have acquired, will sufficiently appear to every one. It may, however,

* *The following rules have been observed in some Schools.*

1. The Library being formed for the Visitors, Teachers and Scholars belonging to this Institution, no other persons can be admitted to the privilege thereof, except those who are donors of books.

2. Any Scholars having been admitted six months, or rewarded for regular attendance, and who have learnt———upon obtaining a recommendation from their Teacher shall be admitted to the privileges of the Library.

3. If any Scholars admitted to the Library, shall commit any fault deserving of such punishment, they shall be deprived of their privilege for a limited time, or entirely, as the Committee (or Librarian) shall judge most proper.

4. Any persons having been Scholars in this School, and honorably discharged therefrom, shall be entitled to the privilege of the Library, so long as they shall manifest a conduct suitable to the instructions which they have received.

5. All persons having books out of this Library, must return them in fourteen days, or bring them to be re-entered. If they neglect this, they shall be liable to be deprived of their privilege.

6. The time of attendance for the purpose of changing and re-entering the books, shall be from ———to———every Sunday.

*** As it is the particular desire of those who have established this Library, that the Parents and Families of the Children may be benefited thereby; the Committee expect that the Children who have had the privilege of being taught to read in these Schools, and now of having Books from the Library, in order that their Parents and Friends may be brought to a true knowledge of God as the chief good, will embrace every proper opportunity to read these Books to them; and the Committee recommend them to read the same with serious consideration, and a Spirit of Prayer to the Father of Lights, that they may be guided into all Truth.

be

be proper to remark, that its great utility has been experienced in respect to the Parents as well as the Children, in several Schools, where the experiment has been tried. The privilege of the Library is frequently continued to the Children after they have left the School. This keeps them still in some measure, under the view of their former Instructors; furnishes employment for that leisure, which would otherwise expose them to temptation, and appears calculated to influence their conduct in future life, and become a blessing to their descendants.

Books.

THE Books which are necessary to keep a regular and methodical account of the admission, progress, &c. of the Children are,

1. A RECEIVING BOOK, in which the Names, Ages and Places of Residence of all the Scholars, and the names of their Parents or Guardians, should be entered by the Superintendant or Secretary, at the time of their being received on Trial; together with the number of the Class in which each Scholar is first placed. *See Specimen, Appendix No.* 3.

Where the School consists of Children of both Sexes, there should be two of these Books, which may be more conspicuously distinguished from each other, by the columns of the one being titled with Black, and those of the other with Red ink.

2. A ROLL BOOK containing the names of all the Scholars, arranged in their Classes, in which their attendance should be noted morning and afternoon every Sunday, by the Superintendant or Secretary, from the Class-Papers, about an hour before the conclusion of School. If the School consists of Boys and Girls, it will be necessary to have two of these Books likewise. *See Specimen, Appendix No.* 4.

3. CLASS-PAPERS, answering in number to the Classes into which the School is divided. On these the Teachers of the respective Classes should mark the attendance of the Children in the same manner as it is marked by the Superintendant in the Roll-Book. The Class-Papers should be marked immediately on the Children retiring to their Classes, after the opening of the School; and such Scholars as come in afterwards, should be marked *short. See Specimen, Appendix No.* 5. *See also, Explanation of the Roll-Book, Appendix No.* 4.

4. A Nu-

4. A NUMERICAL REGISTER, in which Scholars who have been the stated time on *Trial*, should be entered when fully *Admitted*. In this, should be noted the date of their admittance, with their number, their age, their parents or guardians names, and places of residence; together with their state of learning when admitted. Their progress should be likewise entered every Quarter from the Roll Books, by inserting in the columns appropriated to that purpose, the date of their removal from one class to another, and finally the time and reason of their leaving the School. The Boys may be registered on one page, the Girls on the other.

A Numerical Register may serve for several Schools under the direction of the same Society or Committee; in which case it will be kept by the General Secretary, and the School Secretaries should send their Receiving Books to him once a Quarter, having previously marked the names of those Scholars proper to be registered. The advantage of having only one Register, is not only that it will be a bond of Union among the Schools, but that in case any Scholar, on account of having removed his residence, finds it more convenient to attend another School, under the same Society, he may retain his original Register-number, and the account of him will be as complete as if he had been entered at first in that School.

It is possible however, that when there are several Schools (particularly if the number of Scholars in each is large,) that the account may become too laborious for one person to keep: in that case, a Numerical Register may be kept at each School, with an additional column for the progressive number continued through all the Schools, each successive Quarter. *See Specimen, Appendix, No.* 6.

5. AN ALPHABETICAL REGISTER is used in some Schools, for the purpose of keeping an account of the *Residence* of the Children.* Where the School is large, such a book will be found useful: the Secretary or Teachers being enabled to find, without delay, the re-

* This is designed for *admitted* Scholars only.

 sidence

sidence of any Scholar. This book being intended for general use, should be kept in some place to which the Teachers can have ready access.

It may probably be thought, that the Numerical Register would answer this end: but in order to turn to any name in that, reference must first be had to the Roll-Book or Class-Paper, to find the number; which, when often repeated, would occasion a great loss of time. It frequently happens also, that the Children remove, and it becomes necessary to enter their new residence; if this were done in the Numerical Register (which is intended as a lasting document of the efforts of the Society, and the progress of the Scholars) it would not only disfigure it, but throw it into confusion, by the names being transferred, to enter the repeated change of residence of the Children. *See Specimen, Appendix No. 7.*

6. An Account of the attendance of the Teachers should be kept in a book, in the same manner as that of the Scholars.

7. In order to proceed with regularity, in reading, spelling, &c. in the Higher Classes, particularly where the Teachers attend in rotation; the use of CLASS-BOOKS, in which the Lessons read and repeated may be entered by the Teacher for the information of the next in turn, will be found convenient. The writing requisite in this book, will not occupy much of the Teachers time, as one line will contain the necessary minutes of each Sabbath. *See Specimen, Appendix No.* 8.

8. A SCHOOL MINUTE BOOK, in which may be entered (by the Superintendant or Secretary) the transactions of each day, should be kept for the information of the Committee, and laid before them at their Meetings. *See Specimen, Appendix No.* 9.

Instead of writing the name of each Scholar in the books he uses, it will be found better, on account of the frequent removal of the Children, to number the books brought into use progressively, beginning

beginning at No. 1, of each sort. The Children will be able by this means to distinguish their own books, and the same numbers may be transferred to other Children.

We doubt not that experience will enable those who are active in Institutions of this kind, to make many improvements on the foregoing hints, as well as suggest many smaller regulations which would be thought too minute to be noticed here.

APPENDIX N° 1.

The Classes may be distinguished and divided thus:

NUMBER *and* NAME of the Class			READING
First	1	Letter Card	Alphabet
Second	2	Spelling Card	Words of two Letters *
Third	3	Lower Spelling Book	Words of one and two † Syllables
Fourth	4	Higher Spelling Book	Any Lessons in the Spelling Book
Fifth	5	Testament	New Testament
Sixth	6	Bible	Old & New Testament

* It is advisable to have the lessons of the First and Second Calsses, printed on Cards; which for the uſe of the Children, will on several accounts be found preferable to Books. In ſome Schools, these lessons are printed in large Type, and placed against the wall of the room, in sight of the whole Claſs; by which means their attention is engaged, and they are all instructed at the same time. This method is thought to be not only more expeditious than that ordinarily adopted, but more pleasant both to Teachers and Children; as places may be taken by the most able Scholars in the same manner as in the higher Classes. In ſmall ſchools, if it be thought proper, these two Classes may be incorporated; reducing the number of Classes to five.

† The Spelling Book published by the Sunday School Union, under the Title of "A New Introduction to Reading, compiled at the request of the Sunday School Union, for the use of Sunday Schools in general," is not only the cheapest extant, but is well adapted and fully adequate for the purposes of a Sunday School. The Third Class will read *Part the First*, and the Fourth Class, *Part the Second.*

APPENDIX N° 2.

Form *of the* Note *for the* Removal of Scholars.

Day of

Receive

from the Class } *Reg. N°*
into the Class }

TEACHER, SUPERINTENDANT.

If the Class-Paper A, be made use of (see Appendix, No. 5,) it will be necessary to fill up this Ticket with the name only of the Scholar to be removed, the class from and to which he is going, and his Register Number, if he be an *admitted Scholar;* but if the Class-Paper B, be used, it will be necessary to add to these particulars the Residence of the Child.

N°	Children's Names.	Age.	Par	gr. N° or smissal.
401	*Thomas Case*	12	*John*	326
—2	*Samuel Sleepy*	9	*Jam*	*smissed.*
—3	*Joseph Speed*	11	*Mar*	327
—4	*James Sloth*	14	*Jam*	328
405	*William Bright*	8	*Hen*	329
—6	*David Sharp*	9	*Dav*	330

APPENDIX N° 3.

EXPLANATION.

The size of this book is a Foolscap Quarto.

The first column contains the progressive number of *Boys* received on Trial. The remaining columns, as far as the seventh, are filled up at the time of receiving the Children. The seventh, entitled "Removals to be Registered," is used to note the advances which Scholars may have made during the time of Trial; in order that the same may be posted into the Register when they are fully admitted. This is done at the end of every quarter, after an examination of the state of their attendance in the Roll-Book; when such as have not been previously dismissed are marked with an *R* in the Receiving Book, signifying to be registered (or fully admitted). Those that are thus marked are afterwards posted into the Numerical Register with the Removals here minuted. These advances would not otherwise be noticed in the Register, as the removal of admitted Scholars only can be posted direct from the Roll-Book into the Register *. The Register-Number of such as are fully admitted, is put in the last column at the time of their being registered, that the same may be placed against their names in the Roll-Books and Class-Papers for the ensuing Quarter.

*See Business of the Secretary, page 26.

APPENDIX N° 4.

EXPLANATION.

The size of this Book is a Foolscap Folio.

It will be observed, this specimen is given in the 5th or Testament Class.

The first column contains the Register-Number of the Scholars; the second, their Names; and in the remainder, appropriated to the several Sundays in the Quarter, the attendance of the Scholars is marked by a slant stroke from *Right* to *Left*, signifying the Boy was present in the morning, and from *Left* to *Right* for the Afternoon.* For example. On the 7th of July, Thomas Case was present all day. On the 14th, in the Morning, but not in the Afternoon; on the 21st, in the Afternoon only: on the 28th, he was absent all day, but on the 4th and 11th of August, he was at School Morning and Afternoon; only on the 4th, he *came late* in the morning, signified by the stroke being made *short*. On the 18th of August, he is written off to Service; the Secretary or Superintendant, in all such cases, as well as in removals made by the latter, signing his Initials against it in the Book. William Bright, on the 8th of September, is removed to the 6th or Bible-Class: and David Sharp was removed from the fourth Class into this on the 28th of July, and continued to give full attendance to the end of the Quarter.

* Where the Children attend three times on the Sabbath, their Evening attendance may be marked by a horizontal stroke through the centre.

The

Regr. N°.	
326	T
220	

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Admitted
the former

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For Example.
L, Lame or
s. N. C. No
the Parents
mise of their
st Sunday, if
be dismissed

APPENDIX

APPENDIX N° 5.

The Class-Papers should be affixed on Mill-boards or thin pieces of Wood, and hang up by the Teachers.

The Form marked A, is that most commonly used.

The

[o]

— Quarter 1805.

Rec.	JULY				AUGUST					SEPTEMBER			
	7	14	21	28	4	11	18	25	1	8	15	22	29
[illegible]	X	X	X	X	X	X	X	X	X	X	X	X	X
[illegible]													
[illegible]													

— Quarter 1805.

Residence.	Date. Removed

The form B is proposed for the use of small Schools only, where the use of an Alphabetical-Register may not be thought necessary; but it may be found convenient to have the Residences of the Scholars on the Class-Paper. In large Schools, where the Teachers visit the Absentees, it will save trouble to keep the Residences of the Scholars in each Class on a separate Board, or that of each Scholar on a small Card; which on occasion, may be taken in the pocket as a direction: but, if the visiting of the Absentees be assigned to only one or two persons, the adoption of an Alphabetical-Register will be found more convenient.

When this form of Class-Paper is adopted, there should be two for each Class; viz. one containing the names of the Admitted Scholars, the other, those on Trial.

APPENDIX N° 6.

The size and shape of this book, is a Demy Folio, bound lengthways.

This Book is designed not only as a lasting document of the *efforts* of the Society, but, as far as respects the improvement of the Children in learning, of the *success* which has attended its labors. A Record of this kind appears necessary, on account of the vast number of Scholars who frequent these seminaries from motives of secular gain, a love of novelty, or childish curiosity: lest, from the fluctuating state of the School, its supporters should at any time imagine that no lasting benefit can be expected from their endeavours; as well as that all concerned may in any case, from authentic documents, be convinced of the improvement which has been made by a large proportion. The force of these observations will be more felt when it is stated as a fact, ascertained by experience in London, that of the Children received into the Schools on Trial, nearly two fifths are dismissed before the expiration of three months.

It will be observed, that the specimen of the Register here given, notices but five distinctions; the first and second, or Card classes, being consolidated. This may be done or not, at the option of the Managers, and if the account is still considered as too laborious, it may be further shortened, by consolidating the Spelling-Book Classes.

Classes.				When and how discharged.
3 Low. S. Bk.	4 Hi. Spell B.	5 Testament.	6 Bible.	
.....	*Jan.* 6.	1805. *March* 9.	.....	1805. *August* 18. *To Service.*
.....	.....	.....	*Jan.* 6.	
Jan. 6.	.....	.....	.....	1805. *July* 21. *Non-Attendance.*
.....	.....	*Jan.* 6.	1805. *Sept.* 8.	
.....	*Jan.* 13.	1805. *July* 28.		

r.

Residence.	
	A
	B
	C
	D
	E
	F
	G
	H

To face Page 45.

DING.

Afternoon.

Chapter.

Matt. 1 & 2.

APPENDIX N° 8.

EXPLANATION.

The size of this book is a Demy Quarto.

This specimen is designed for the Testament and Bible Classes, and the plan is adapted to the order of Teaching mentioned Page 13.

The titles of the columns with the examples given in each, will sufficiently explain their use.

As one Page of the Form marked A will serve for three months, a few leaves ruled according to this pattern, will be sufficient: the other end of the book may be ruled agreeably to the Pattern marked B, which will be found serviceable to keep an account of what the Scholars are getting by heart.

Example,

Example. For Scholars learning Dr. Watts' Songs for Children. In the first column is inserted the Names of the Scholars, the remaining columns are appropriated to the Lessons specified at their Head. Two Songs are here set down for a Lesson; this will be at the option of the Teacher: some Children will learn twice or thrice as many in a Week. In the annexed example it appears; Michael Studious learnt two Hymns the first week, and four the second:—Benjamin Tardy, was a fortnight learning two:—Thomas Quick, learnt six the first week, and four the second; and James Timewell learnt his two, weekly. By this mode, it will be easily seen how long a Scholar is learning the Book through. Another part of this Book may be opened for such Scholars as are learning Prayers: in this case, the title of each Prayer should be written at the head of the column: and for Catechisms, the columns may be titled with the number of the pages.

To

B.

	16.	17. 18.	19. 20.	21. 22.	23. 24.	25. 26.
M						
B						
T						
J						

C.

ichard Careful.	*Henry Quick.*	*Thomas Easy.*
0, *Good Samaritan*	P. 41, *Hearing & Doing*	*Page* 24, *Great Supper.*
. 41, *Rich Man.*	P. 42, 5000 *Fed.*	.. *Poor Widow.*
42, 5000 *Fed.*	.. *Nobleman* $\frac{1}{2}$.	.. *Zaccheus.*
.. *Nobleman* $\frac{1}{2}$.	43, *Do.* $\frac{1}{2}$.	25, *Blind Man.*

If it be thought well to use a Class-Book for the higher Spelling-Book Class, instead of marking the Spelling-Books, the form marked C, is offered.

*** Books upon the Plan recommended in this Publication may be had, ready ruled, &c. of E. Kent and Son, No. 116, High Holborn.

APPENDIX

APPENDIX N° 9.

SPECIMEN OF A SUNDAY's MINUTES.

Sunday Morning, 6th January, 1805.

Present.

William Punctual, Superintendant, opened the School with Singing and Prayer. } 14 Teachers.

Edward Last, Teacher of the Boys 3d Class, came at 10 o'Clock.

N°. of Children in the School brought forward. } 192		Children present at School.	
Admitted	3		
	195	Boys 84 } Girls 75 }	159
Dismissed	2	Absent	34
	193		193

Mrs. Grateful returned thanks for the care which had been taken of her daughter Mary, and the instructions she had received: stating, that as she is now placed out in service, she will not be able to attend any longer. Having been in the School two years, a Bible was presented to her, according to Rule.

John Ramble, having on a former occasion been reproved for playing truant, was publickly corrected for a second offence.

Query. Can any thing be done to get a better attendance of the Scholars, at the opening of the School in the morning?

The Superintendant concluded the School with singing, reading a portion of Scripture, exhortation and prayer.

AFTERNOON.

AFTERNOON.

William Punctual, being unavoidably prevented attending, has provided a Substitute.

Present.

James Timewell, Substitute for William Punctual, opened the School with Singing and Prayer. } 13 Teachers.

Brought forward	193	Boys 85	163
Admitted	2	Girls 78	
	195	Absent	32
			195

A note was received from Mrs. Lefevre, stating her Son's absence last Sunday to have been occasioned by illness.

Mrs. Idle applied for the re-admission of her son John, who had been dismissed for non-attendance:—ordered to attend at the next Meeting of the Committee.

Mr. and Mrs. Benevolus (Subscribers to this Institution) with a Friend visited the School, and expressed the pleasure they felt on seeing the order and regularity which prevailed throughout the Classes.

The Superintendant concluded the School as usual.

The Secretary gave notice that the Children must attend next Sunday Morning half an hour earlier than usual, on account of the Sermon to be preached for the benefit of this School.

BOOKS

SUITABLE FOR

A SUNDAY SCHOOL LIBRARY.

	s.	d.
ALLEIN's Alarm to unconverted Sinners	0	9
Andrew Dunn, a Narrative	1	0
Addresses of an Affectionate Mother		
Authentic Narrative; or, Life of Rev. J. Newton, *bound*	2	0
Baxter's Call to the Unconverted	0	8
——— Saints Everlasting Rest, *bound*	3	0
Beveridge's Private Thoughts	3	6
Brown's Christian Journal		
Beauties of Dr. Watts	3	0
——— Hervey	3	0
——— Henry, 2 vols.		
Burder's Village Sermons, 5 vol.		
Beddome's ditto, ditto	2	0
Benson's Life of Fletcher	4	0
Brookes's Apples of Gold for young Men and Women	2	0
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